4:Grajdanzev--76-78 S-4 (no date) 1942 Formosans-1-4
116, 114, 178, 423, 427, 177.42 Japan
636.42

"The division of families occupied in agriculture into owners, part-owners and tenants may be seen from the following table: (1) -

1. Here and in the following tables the official figures of families occupied in agriculture are used, though, as was pointed out, they are probably underestimates. The statistics of landowners in Taiwan should be more or less correct because the land is surveyed and change of title involves a complicated procedure. The statistics may be incomplete only as regards tenants and agricultural workers (which they omit completely), and if one takes these into consideration one comes to the conclusion that official statistics probably give a brighter picture than is justified.

Division of Agricultural Families in Taiwan
(thousands)

	1932	1933	1935	1937	1938
Owners	132.2	129.4	132.1	131.1	130.2
Part-owners	119.3	121.7	128.4	134.8	135.6
Tenants (2)	152.4	155.0	159.4	161.5	158.7
Total	403.9	406.1	419.9	427.4	424.5

Footnote (2) on next page.

Division of Agricultural Families in Taiwan [Cont.]
(thousands)

2. Those who have read Japanese Rule in Formosa by Yosaburo Takekoshi may be astonished to discover that there are tenants in Taiwan. Takekoshi wrote in 1905 '. . . The tenants [in Taiwan, after the reform by the Japanese administration] came to enjoy the absolute ownership of the land they or their ancestors have been farming for three centuries. Such a change certainly amounted to a social revolution. Most of the revolutions recorded in history required sacrifices, but the present one was entirely bloodless. This change has given the tenant absolute ownership, thus insuring securing of property. . . .' (p 132). But what Takekoshi described as a social revolution, was actually only a very modest reform: the government abolished the rights of the taiso--owners who had only doubtful title to land. This reform made transfer of real estate more secure and paved the way for Japanese penetration.

	As percentages of total				
Owners	32.7	31.9	31.4	30.7	30.7
Part-owners	29.6	29.9	30.6	31.5	31.9
Tenants	37.7	38.2	38.0	37.8	37.4
Total	100	100	100	100	100

Source: Takumu Tokei, 1938.

[77] As this table shows, about forty per cent of all farmers in Taiwan own no land at all and must rent it from landlords and farmer-owners; about thirty per cent have plots so small that they are compelled to rent land, and barely thirty per cent of the farmers till only their own land. These figures are striking. Taiwan does not know rich tenants of the British type. Those who rent land are mostly poor farmers, but even those who cultivate their own land, are not all rich. As to the relative changes, there is a noticeable fall in the percentage of owners in six years--from 32.7 per cent in 1932 to 30.7 per cent in 1938. For the same period the percentage of tenants is the almost the same (37.7 and 37.4 per cent respectively), while the percentage of part-owners rose from 29.6 per cent to 31.9 per cent. It would seem that the farmer-owners are gradually losing their position and sinking to the level of tenants, but a six-year period is not a sufficiently long time to ascertain definitely whether such a trend exists.

However, it is not only the number of owners and tenants which is important, but also the area which they respectively till. Statistics of area are divided into only two categories—owned and rented.

Area Owned and Rented in Taiwan in 1932
(1,000 ko)

	Dry fields		Paddy		Total	
	Area	%	Area	%	Area	%
Owned	230.2	60.0	132.2	33.3	362.4	46.5
Rented	153.8	40.0	264.0	66.7	417.8	53.5
Total	384.0	100	396.2	100	780.2	100

Source: Nogyo Nenkan, 1939-40, p. 641.

In 1932 the area cultivated by owners constituted 46.5 per cent, the area rented by tenants 53.5 per cent. But it is important to emphasize that owners cultivated chiefly dry land while the tenants cultivated paddy. Paddy brings much higher yields than dry fields; in 1937 the average yield of rice per ko of paddy was about 14 koku while that per ko of dry land was only 7.8 koku, and, further, many paddy fields [78] produce two crops a year. In other words, one ko of paddy yields, on the average, more than twice as much as one of dry land, so that the tenants produce about sixty-five to seventy per cent of the total crop of Taiwan on rented land, and the owners not more than thirty-five to thirty per cent."

4:Grajdanzev--170-171 S-4 (no date) 1942 Formosans
116, 175, 114, 204, 177.72 Japan
636.72

"Tadao Yanaihara, writing in 1929 when no Chinese newspaper was published, tried to find the cause of the difference between Taiwan and Korea (in the latter newspapers in Korean language are published). He thinks that the cause lies in the former independence of Korea and a resulting [171] Japanese deference to world public opinion, whereas Taiwan was a former Chinese colony and thus Japan did not have to make the same concessions to world opinion (1). We believe that this explanation is inadequate. The Japan-

1. Page 229. op. cit.

ese government had few scruples concerning world opinion for example in 1919 when it brutally suppressed the national movement of the same Korean people. The explanation is simpler. Korea was sold out peacefully by her rulers to Japan and at the time her people acquiesced in this sale. whereas the people of Taiwan did not recognize the cession of Taiwan to Japan. It is important to note that the act of cession took place not in Taiwan, but on the sea. The representative of the Peking government transferred Taiwan to the Japanese plenipotentiary on the open sea because Taiwan was in a state of turmoil. Abandoned by the government, betrayed by militarists, the islanders continued the unequal struggle for several years."

7: Joest--56 [5] E-5 (no date) 1882 Formosans
116, 114

During the 21 days...before the steamer returned [MC: to Amping], I lived with a German in a Chinese house in Tainan; we lived on fish and crabs and were both ill with a fever. Being thus alone among 200,000 Chinese gave me an opportunity to study their way of life, and to observe the activities of the independent Tautai, who almost every day ordered people to be flogged, tortured, or beheaded and who often let his victims die of starvation.

The real purpose of my stay on Formosa, however, was to study the life of the aborigines in the north; the following pages are the result of my observations.

9: Yamasaki--221[3] N-5 (1896-1897) 1900 Formosans
116, 114, 122

With the transfer of the island to Japan, it entered a new age, not only politically, but also with regard to its scientific investigation. This begins in 1896-97 with an expedition that was organized by the University of Tokyo. Among others, the Professor of Geology, Dr. B. Kotō, took part, and the writer of these lines had the good fortune to accompany him as his assistant.

10: Schumacher--222 T-1 (ca. 1896) 1898 Formosans
116, 114

...My information about the lowland area of Formosa is rather general...for my study was made at the time of a rebellion...

25: Plaut--28-29 U-4 (no date) 1903 Formosans-1-2
116, 114, 654, 177.65 Japan
636.65

Anyone who knew the conditions [EJ: previous to Japanese occupation] realized that if the new order were to be a permanent one, it would have to be based on the existing circumstances; these circumstances were the culture, customs, laws and habits of the [29] most important and largest element of the population, or the Chinese, and so the first thing to do was to make a thorough study of the old system. A number of capable men were set to this task, and they collected a great deal of material. An imperial decree established a Commission to inquire into the old customs on Formosa, and it was under the direction of Okamatsu Santaro, Professor of Law at Kyoto University. This group was charged to examine the available information and to get some more. That was on the 25th of October 1901. That same year Professor Okamatsu published his first report by order of the Governor General, and in 1902 it appeared in English under the title of: "Provisional Report on Investigations of Laws and Customs in the Island of Formosa compiled by order of the Governor-General of Formosa by Santaro Okamatsu."

The report begins with a brief survey of the history, administration and judicial procedures of the island, then there is a detailed description of the legal status of the lands, their division according to the nature and utilization of the soil, the land tax, inheritance and loss, purchase, sale and lease, as well as of the legal forms relating to these contracts, and there is also a discussion of irrigation and the rights and taxes which it entails. In conclusion he has a brief discussion of the family rights of the Chinese

inhabitant. In an appendix he has added a glossary of the Chinese terms which were used in the work, and then there are 89 "References", or examples of documents in Chinese, as they are used in various legal affairs.

All in all, the report is a valuable contribution not only to our knowledge of Formosa, but to the study of comparative jurisprudence as well.

28: Hervey de Saint-Denys--106-107 S-4 (no date) 1874 Formosans-1-2
116, 114, 175

Since the earliest days of our history, Chinese vessels cruised in the Chinese and Japanese waters...and in 109 B.C. a fleet of the Emperor Hiao-ou-ti transported an army of 50,000 men across the Pe-tche-li gulf to Korea.

When we consider all the facts, it is logical to believe that the Chinese did not know anything about Formosa until 1430? Klaproth's memoire [EJ: Tableaux historiques de l'Asie.] declares that this is incredible, but I think that it is just as impossible to assume, as he does, that Ma-touan-lin did not even mention the large island of Formosa, which is separated from Fo-kien by a narrow strait. This Ma-touan-lin enumerates and describes all of the countries which the Chinese knew and visited, and some of them were so far distant that it took six months, eight months, or even a year to reach them. He speaks of Luzon, Borneo, the Moluccas and perhaps even of California, which he calls by the mysterious name of Fou-sang. [107]

Klaproth says: "The Chinese historians did not mention Formosa because its inhabitants did not send any embassies, or pay any tribute."

We shall see later that this assertion contains a double error, and Ma-touan-lin mentions a large number of little countries which had never sent any ambassadors, or paid any tribute.

In my opinion, the question simply became a matter of deciding what name Ma-touan lin had used for Formosa (as Taï-ouan, the modern name for the island, was not

employed until long after Ma-touan-lin's time).

According to Klaproth and his Tableaux historiques de l'Asie, the inhabitants of Formosa may have been called Man-ti from the third century B.C. until the fifth century of our era; but this term cannot be used as the title for any particular articles for the name Man-ti was a generic one which the Chinese authors used to designate all the foreigners in the south. From the fifth century to the twelfth, the Tableaux historiques omit Formosa, as if the Chinese had lost even the vague information which they had previously possessed about the island....

28: Hervey de Saint-Denys--112-115 S-4 (no date) 1874 Formosans-1- 5
116, 114, 175

Here we must refer to the mistake which Klaproth made both in his memoire on Formosa and in the description of the Lieou-kieou islands. [EJ: i.e., in his Tableaux historique de l'Asie.] As he was deceived by the name Lieou-kieou, he assumed that the Chinese expedition of 606 had visited these islands, and as he attributed to them what was really the ancient history of Formosa, he did not have any documents to use for the history of the island. He thought that there was a gap in the accounts of the Chinese historians, whereas he was making this gap himself; and while he criticized the Peking missionaries for setting the discovery of Formosa at a much too recent date, he made the error which must have motivated their statements.

Now that we have established the main fact, we find that there is a great deal of supplementary proof to corroborate it....

The Chinese text says that the Lieou-kieou country has a great many mountains and caves, that it is governed by a large number of petty kings, that you find wolves, tigers and bears there, and that the customs of the natives in the northern part of the land were quite different from those of the inhabitants [112] in the central and southern portions of the kingdom. Such statements are perfectly applicable to such a large island as Formosa, but they do not fit the Lieou-kieou group, where the largest island is scarcely eighteen leagues long by eight leagues wide; it does not have a single wild animal, and the only mountain is in the north. This is according to the description

which Father Furet gave us recently.

The account of Ma-touan-lin adds that the inhabitants of the country spoke a language which they could not understand. Again this applies to Formosa, because its Oceanic population had never dealt with the Chinese, but it would not fit the people of the Lieou-kieou, whose language is simply a Japanese dialect. Then the Japanese annals show that these islanders had been on intimate terms with the empire since ancient times, since the mother of the famous first mikado, Zin-mou, came from there.

Finally Ma-touan-lin's account accuses the inhabitants of this island of being cannibals, and this has never been imputed to the Lou-tchouans or to the Japanese populations. Then Klaproth mentions this very fact in his account of Formosa. He says that "Rightly or wrongly, the Chinese accuse the Formosans of being anthropophagous; they claim that the villagers gather to [113] feast upon the men who were slain in battle and even on the invalids, old men and orphans."

Ma-touan-lin says about the Lieou-kieou: "After a combat the dead are piled up together, and people gather to eat them. When a person dies in the southern part of the kingdom, the inhabitants of the village and the surrounding countryside collect to devour him."

On the contrary, when Klaproth describes the residents of the real Lieou-kieou islands, he writes: "The inhabitants are like the Chinese in venerating the dead. They

burn the bodies and preserve the ashes."

This contradiction, and several other similar ones, did not escape the scholar, but they did not show him the whole truth. He merely deleted from Ma-touan-lin's article about the Lieou-kieou the passages which were absolutely incompatible with the ethnography of these islands.

It is equally interesting to compare several passages of this article of Ma-touan-lin with a description of Taï-ouan of Formosa which was published by Father du Halde in 1735.

Father du Halde writes: "Although the Formosan islanders are subject to the Chinese, they have preserved some traces of their former government. Each village selects four or five of the elders who are reputed to be very honest, [114] and they become the chiefs of the village.

Ma-touan-lin wrote: "There are four or five head chiefs who govern each center or village. The villages select their own chiefs."

Father du Halde says: "You are amazed at the speed of these islanders; they can outrun galloping horses."

Ma-touan-lin wrote: "The men in the kingdom can run extraordinarily fast." Father du Halde said: "The men wear a cylindrical hat, and over it they have an aigrette of chicken or pheasant feathers."

Ma-touan-lin wrote: "The men wear high hats which they adorn with a tuft of feathers."
Father du Halde said: "They put several strange floral or animal designs on their skin."
Ma-touan-lin wrote: "They use a needle and a special kind of ink to mark their skin with figures of insects and snakes."
Father du Halde, and then Klaproth said: "Like many of the inhabitants of the Indian islands, the Formosans behead their dead enemies and keep these trophies."
Ma-touan-lin wrote: "They pile skulls around the dwelling of their king, and [115] they believe that this constitues a glorious monument.
Father du Halde says: "When a young man has found a girl whom he wants to marry, he takes a musical instrument to her door, and he does this several days in a row. If the girl loves him, she goes outside to join her suitor. They make their plans themselves, and then tell their fathers and mothers about them."
Ma-touan-lin wrote: "When a boy and girl love each other, they decide to get married and then tell their parents."

This final characteristic is interesting because it is so different from the Japanese customs which are observed on the Lieou-kieou islands, and which resemble the Chinese fashion of having the parents arrange the match; frequently the young people have never met before the wedding in that land.

Someone may think that Father du Halde simply drew these details from the work of Ma-touan-lin, but I do not believe that this is the case. I think that Father du Halde gathered the data which was available at his time. But even if we should admit this supposition, it would even serve to stregthen the evidence of this scholarly Jesuit, for it would show that Father du Halde did as I have done, that is, he applied to Formosa some Chinese documents which were recorded under the title of Lieou-kieou.

For further information about the nature of the currents, which the Chinese call lo-tsi, and which cast vessels on the Formosan coast, see the Nautical Instructions, which were published by the Navy Department, no. 426, p. 21, 24, etc.

42 Schetelig--387 [2] T-2 (no date) 1868 Formosans
116, 114, 177, 504

The harbor of Sawo has been repeatedly visited by warships and on some occasions by trading vessels, generally only for passing protection against wind and weather or in order to survey the coast. The transport "Elbe," belonging to the Prussian fleet, was also there in 1860 (1). Shortly before us the "Sylvia" had left the harbor, this being

1. This is a mistake, commited also by Dr. Hermann Maron, Japan und China, Berlin 1863, Vol. II, p. 73. The "Elbe" touched only at the south and southwest coasts of Formosa, but the Prussian frigate "Thetis" was involved in an incident with Chinese pirate junks in the neighborhood of Sawo Bay (see Die preuss. Edpedition nach Ost-Asien, Vol. II, 1866, pp. 112 ff.).

an English survey ship which, be it remarked in parenthesis, has just now finished the survey of the Formosan coast begun about one and one half years ago. This survey will considerably transform the shape of the west coast on the map.

52:Steiner S-4 (no date) 1951
AF1 China
FORMOSA AD1
000

ferent." [55] These questions may be better answered by an on-the-spot and independent study.

[55] Dr. Hu Shih, in an essay *Two Kinds of Fundamentally Different Political Parties*, written in July 1947, concludes his remarks on constitutional government in China with these words: "If the conclusion of political tutorage will bring about a new political climate which loves freedom, encourages independent thinking, and tolerates those whose views are different, then the great political reform of China will begin." Hu Shih, *Wo-men Pi-hsu Hsuan-tse Wo-men-ti Fang-hsiang* (Hong Kong, 1949), p. 4.

Gung-hsing Wang, New Orleans, Louisiana, is lecturer in Far Eastern history at Tulane University. He was in the Foreign Service of Nationalist China from 1928 to 1950, most recently as Consul in New Orleans (1938–50). He was secretary of the Chinese Delegation to the United Nations General Assembly (1946, 1947), and Chinese alternate delegate on the United Nations Temporary Commission on Korea (1948). He is author of The Chinese Mind (1946) and Kinesiskt Tankande, Natur och Kultur (1948), and has contributed articles on China to encyclopedias and journals.

114

[P. 223 (B)]